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THE CHRISTIAN REGISTER

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opinion of this great American. "But it very distinctly needs less religious controversy, not more". To overcome strife and end partisanism, is the object of true education and of the admirable movement which recognizes in Mr. Baker a living example of what he teaches. It is not to be expected that men will be of one mind as they go forward in their education; but they may be of one purpose. This is enough.

Answer to Discrimination

BEYOND NEW ENGLAND, it is common for Unitarian ministers to be barred out of union Protestant bodies. In Boston and its environs the status is different; but not very different. At a meeting of our ancient Cambridge association of ministers in December, one man reported jocularly that he was a bit fed up on invariably getting innocuous places in the order of worship of community services, lest he put the occasion in jeopardy. At Thanksgiving, for instance, he read the Governor's proclamation. Three other parsons spoke up, in the same amused manner, that they also had this high and innocent office, and they suspected it was for the same reason. Such discrimination is common.

What are we going to do about it? We have no time to spend on arguing for our dignity and our self-respect. They both smack of an inferiority complex. The answer is simpler than that. In each case, if one is persuaded that these offensive things are true, let the minister withhold his presence, for the good reason that there cannot be co-operation with the men of the other churches if conditions are unequal, and he is considered in a lower place —a spiritual untouchable. His congregation ought to be informed officially of the way they are treated, through him. They will act in such a case exactly as they would in any other social relation to which they were not fully admitted.

The Fatal Combination

ONE MORNING the postman delivered a letter from a law firm to a business man which contained a threat of suit involving his good name and his fortune. The letter, after its kind, was drastic, and the recipient at the time was in a bad state mentally, so that he could not grasp the situation as it really was. As a matter of fact, he was in no danger of conviction, for he was guiltless of any financial irregularity. This is now clearly proved; yet he killed himself. The combination of a harsh letter and a wearied mind worked the needless disaster.

We read the story of the business man in *The London Observer;* the comment is ours.

Beware what you write in letters; and be sure when you receive an unfortunately tempered letter that you do not fail to get back of it to the author and all that is within him. Why did he write? In this life of our behavior everything is interwoven, sometimes badly tangled. Simplicity, in the sense of a straight line of action from a single indivisible motive—there is no such thing in the world. It is a wicked performance for anyone to let loose from a safe distance the emotion of his dominant complex, antipathy, jealousy, or impulse, and have it pierce like a poisoned dart the heart of a defenseless victim. Picture the latter, paper in hand!

The Great Task

A CANADIAN CRITIC of President Hoover contrasts his spiritual and material philosophy in such an effective manner as to bring forth a reply that restores the balanced truth and still leaves something to be said. The criticism is in a letter to the editor of *The United Churchman* of Canada. The writer says our President is the exponent of material progress as the greatest good. This philosophy he advocates to such an extent that Hooverism is synonymous with materialism. Mr. Hoover says his country is devoted to spiritual riches, but when he comes to illustrations, they are all those other riches: "We have [he says] twice the number of homes owned among every thousand people that the people of Europe have; we consume four times as much electricity and have seven times as many automobiles; for every thousand people we have four times as many telephones and radio sets; our use of food and clothing is far greater; we have proportionally only one twentieth as many people in the poorhouse or on public charity."

Rightly, the editor replies that this passage was taken from its context in a speech which gives proportion to his ideas altogether. These basic beliefs do include a characteristic plea for a high standard in which toilers shall be maintained. A decent and livable level is theirs by right, and he sternly sets his face against any decline from the American plane, though the present conditions shatter the ideal. The editor gives an example of a lumber operator who told a crew of woodsmen that he would give them $20 a month, and they could quit if they did not like it. They stuck. This instance moves the editor to think of the lives of the common people, and that, he says, is what our broad, humane President does, and everybody ought to rejoice in his sympathy. "The great task before democracy", continues the editor, "is to lift the masses out of drab poverty into a position where they will be assured not only of a reasonable share of the good things of life, but freed also from the uncertainty of unemployment and the fear of old age and sickness."

That is the true sentiment. Our desire is that the sentiment shall become something more,—a fixed theory of political economy and of politics. President Hoover may well take the next step, and transform his humanitarianism into a principle of social justice, which in turn should become a law of the land. He has yet to advance to the position where leading economic men stand, who see not only the common people, but the whole order of industry and society waiting on the fundamental material readjustments. When these come we can have talk about spiritual things without being charged with insincerity. We are reminded that there was no spiritual progress among the children of Israel while they were in the "bitterness of bondage" in Egypt.

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